~~Page One~~

M 2475
GROUP II / Barn

[redacted]

~~M 2475: Thursday Even~~

Must Remain in
Transcription Room

Thurs., October 17, 1974

~~Group~~

MR NYLAND: Yah! What do we start with? Umm Hmm, a little report on the small groups. I think it is proceeding in the right direction. I'm still a great believer in small groups. A few people who get together and honestly want to talk about their experiences, and thus they can clarify for each other what kind of methods they use and how they apply certain concepts, and then can talk about the concepts in order to have more clarification of what is really meant.

Of course, when you have two people it is not a group. It is the beginning of one. There are a few people who don't get further than just two. It is not a good attempt. You can have a nice conversation over a cup of coffee in the same way. At least three, preferably five, and if possible seven. But again, you have to understand each other; I say many times, you have to trust because you are talking about at least semi-private affairs, and you don't want to disclose that, particularly when it might involve a description of yourself in accordance with what you consider the truth about yourself. Such things we don't do in ordinary life, not easily, unless a relationship is quite intimate. And of course, one does it in a relationship towards one's own God, because you cannot have any hypocrisy for Him! But a small group can only function when there is a trust among the people. I may have some suggestions after we get through and I've listened or sat in with as many as there are now about the make-up of such a small group. Also I think we can make some more small groups as we go along. I believe it is useful that I spend that time, and I think it will also furnish a certain combination or a collection of different questions and answers, so that I have a feeling at least that I've had, you might say, my say. It is, of course, in meetings also, but when it can become a little more intimate, we can go into detail which I cannot do so easily in a large group, and therefore I think they are valuable. What to do with the cassettes later, I'm not quite certain. I don't think they are too intimate; at the same time, one shouldn't mince any

words. I also think that perhaps it could be useful to make it a collection of question and answers which could be, become part of Firefly. But we'll see what we do about them. The main thing, we will continue and perhaps it's very good that we have changed Monday, Tuesday, and Wednesday now, for let's call it in general, the Barn people, and I only appear on Thursday and Saturday, and Sunday. Because then on Thursday, after I have been a good boy, I would say; I have listened to the variety of the tapes, and I don't think that Tuesday one meeting in New York and one here in Warwick does not interface with each other, so that means four cassettes I have to listen to before I dare to show my face here on Thursday Evening. It is still a little bit, I would say, too much. But it is concentrated effort I have too make, which I do gladly. At the same time, I also know that the different questions as asked and answered, they belong to the groups themselves. And for me to become repetitious about that, or try to augment a little is not right. In a group of this kind, when I happen to be the moderator I will have to rely on the questions you ask now and then I can attach an answer to them. I cannot do that when I only make a reference to something that has been said. Although there are always a few remarks that I can make regarding some impressions I do get which might be helpful. For instance, you have a new person in a group. And he starts to ask questions which concern him. He doesn't know very much about Work, but still he has read, he has thought, he wants some answers of a certain kind, and maybe his mannerism may not be all that it is supposed to be, but in any event he comes to a meeting, and he has to be answered. You see the answer that has to be given has to be explicit. It is not a question of comparing what such a person thinks, and put next to it what we think. We have to justify why we think the way we do, otherwise you don't have any contact with the other person; he will continue to think in his way. And unless he is told, "Don't do it!" Even then he might continue to wish to do it because that's what he feels he ought to do. If it is a question of that as it came up this last Tuesday, a person who's engaged in playing Tennis, or sometimes I say in Karate, or making a very concentrated effort in ordinary life, in which he becomes enthusiastic wishing to do, then all of a sudden gets an idea that he

should work during such a time. So it has to be explained to him why that kind of activity is really deleterious to the wish to create an 'I' and to have an I function. And that also the reason why this I is functioning is that it has the requirement of impartiality and simultaneity. Now it has to be explained why there is impartiality and you have to explain that that is for the reason of an Objective faculty leading to freedom from subjectivity. Now those can be statements which can be understood by a person that has an open mind. But when you only use the words that it ought to be objective, or that you say, it has to be impartial, without explaining why, the other person is not going to accept it because he doesn't know what you're talking about. And of course you lose contact with him. So this is a requirement whenever you talk about Work, you have to go the whole hog; not too long but quite definite, so that it stands out as a method which ought to be followed, and which we believe in, because it will lead to the possibility of, and you can mention all kinds of things, if you wish; to the building of a soul, or to an insight in one's ordinary life, or towards a relationship religiously expressed, or at least deeply ethical for a person to find his place among other men, or in relation to conditions, if he is open to such a concept of the conditions of the Universe as a whole, or whatever other motivations there may be, that we're interested in describing how to do this and that, in accordance with certain rules, and that the rules have a raison d'etre, that is that they have a reason to exist, then you can start comparing what another person is thinking. And it doesn't matter from what particular mode of life they come, and whatever their experience is; you can talk with a scientist, you can talk with a psychologist, you can talk with a sportsman, you can talk with anyone to indicate that this is a very special way of looking at life, and the wish to ~~reach~~ something that is possible for a human being to reach. Also one can mention that that seems to be a responsibility, if one wants to accept one's life on Earth as having a very definite meaning. So when one talks, and this applies also to any kind of a question, you must indicate that in your question you already know what Work means, otherwise you have to go too far afield to try and to dig it up again, and start from the very beginning of explaining what Work is, and, -- three or four groups that we have here, particulary these in Warwick, we have to go now on the assumption that you are familiar with the philosophy of Work, and

your questions have to be based on your actual attempts. We will talk more about that.

I just want to mention one thing that really belongs to all of us. We have now gradually formed a nucleus of the women whose aim it is, particularly over a week-end, to feel among themselves the responsibility of the Barn, and who wish to do all they can to maintain that among themselves in working together. It is a good thing for those who are not as yet belonging more or less to that nucleus to think about. Because it is always a question: What excuses do you have in not wishing to come and co-operate with others? And whatever those excuses are, perfectly legitimate for yourself, I don't think that in many cases they hold any water. Even when you are a mother, and there is a nursery to take care of your children: A mother must not forget that Work also exists for her. That being a mother is not always the most important thing in their lives. It is at times, without any question, the same way, as at times it is very important for a man to concentrate on his professional work. But we cannot forget the reason why we are here. That is the development of one's inner life, which does need attention. And you will be able to be stimulated by working together, in groups, sometimes as we all know, and then you will be reminded of that kind of an Aim, which otherwise, when you want to be a lone wolf, or when you want to be by yourself somewhere else, that you forget that the Barn does offer that opportunity for you,

You see it also involves something I want to say about activities. We only have activities primarily for one reason. It is that we have a chance to operate in the outside world, and that in the contact with those that are so-called unconscious, from our standpoint, you can find out how Conscious and Conscientous you can be. So it is a question of experiment with these varieties of different activities that incidentally, they will have to be supported, and that there is, of course, the question of a 9%, that goes without saying. But for the most part, an activity exists for the benefit of those who can profit by it. There are many activities we have started and are a little bit in decadence. They are not as yet right. And after some time if we have tried all possibilites and they

don't seem to work out, of course, we will stop them. There is no guarantee, and there is no particular order or command from anyone to continue with them when they have outlived their usefulness, or never even reached the level of being useful. I include in those activities also the different services that you have to render to keep the Barn going. And one of the services is the Lunch during the week. You see this has to be understood: it is economically better for many of us because the price for a lunch is not that high. It is also a possibility of meeting each other and actually be reminded. And it is mostly, I would say, for the men, because they are busy and have to attend to their professional work. But then when everybody gets here, of course, there has to be a lunch. I'm quite certain that you think about that once in a while, how such a lunch was produced. For me, I'm quite old-fashioned. I think that a man provides, to some extent, money, but also that the women should do the tasks which they can do the best. I make still a division, and I'm not interested in Women's Lib. I think women can cook, not man. We do that if you want a French Cuisine, and you go to him then because he is perfect. But we are not that perfect. But we need women to help, and we need the man, as it were, to eat it. Now this may sound very strange to you. At the same time the man becomes responsible that their wives, or their mistresses, are interested in helping. And I'm quite serious about that, because if you Man wants to eat, you've got to tell your Woman, to use that simply, to be able to help in preparing some food, even if they come at 11:00 to help finish up, or whenever the chef (cook) needs that kind of help. I'm telling you this because I'm very serious about activities and I don't want to be a fool, neither do I want to be called-up all the time about certain things that don't go right. You have to learn to stand on your own feet. I will withdraw gradually to give you all the opportunities in this life at this Barn that you need. I don't want to be bothered any more; not so much that I couldn't settle it, but not only, really, because I want you to grow up,

You have to settle these things among yourselves. That's your particular problem. You have to become responsible for the maintenance of this Barn

in the best way you can with a consideration of whatever is concerning you and to take care of the different things as if it is your own personal property. You don't do that yet, and I want to tell you it has to be done. Otherwise I will stop activities when they are not performing in accordance with a certain principle. I hope you understand the way I mean it. I'm quite honest to want you to do it. I'm quite honest also that I have no hesitancy in stopping anything, even if it seems to be of value to a few. It has to be understood that it should be of value to everybody concerned. Those who come here to eat and also beneficial to those who are working to give you that kind of food. Those are your relationships to each other. And try to maintain them. There is more than enough idealism that we talk about, more -- enough for yourself in talking about relationships in general, more than enough of finding out what actually you and every one of you should do in ordinary life. And how to behave: How to Be, and try to become like a man. And this applies now to both male and female because this question of man is a different kind of a Word; it is not a male, it is humanity. That includes everybody.

From time to time I will give you honest reports about what I think. You can take it or leave it. I have no further interest in trying to convince you. I think all of us have grown up enough to know what I'm talking about. And there are 1000's of tapes in which Work has been explained and which tapes are accesible. And you have to learn to digest them and to take them to heart. You have to learn to become different persons inside. You cannot change your mannerisms very much because it is dependent even on how your body is. But you can change a great deal of your thinking, and a great deal of your feeling. And we talk about that because the potentiality creates for each person a different kind of a man.

When we talk about the SOL-LA-SI of Kesdjan, it is based on the DO-RE-MI. That is the pedestal from which you then start to operate in the direction of SOL-LA-SI. That's your own, for which you become responsible. We talk about the potentiality of an Intellectual Body. The

pedestal there is only the DO. A lttle bit wobbly. But the whole octave has to be built. And after it has been built you can call it your Soul. Whatever it is that you have in mind to see what could become potential, you must know that the potentiality requires your responsibility. That is really the part of the man which counts, because that part of your development can survive your death. So when we talk about life, and the possible development of Life in an understanding, everything that we are at the present time unconsciously becomes simply the foundation on which we want to build that what becomes our responsibility. Also, in the Eye of The Lord it is not a question of then blaming The Lord, or Mother Nature. That what is above the Line in The 3 Body Diagram: That's our meat. That is our possible development of objectivity in that field, that triangle, between the SI-DO of what what is physical body. Drawn the line through FA of the Second Body, and ending up in the DO of an Intellectual one. That line, that horizontal line, that is indicative: We are below it. We want to get above it. And that triangle, that is made starting with the SI-DO of the physical which connects the SI-DO of the Kesdjan Body, and which connects with the SI-DO of the Intellectual Body. That is the hypotenuse of that triangle. The horizontal line is one particular line of the rightangles in the triangles: It is a 90° rightangle. And the other side is made up by your Soul -- that is the territory that one would like to go to. That is the territory you will get to when you die physically. Because at that time physical, that is that whole octave is returned to the Earth. That what is your little DO-RE-MI of the Soul of the Kesdjanian Body is returned to the Earth. That what is furthermore returned to the Earth is the DO of your Soul Body, because it is no longer needed when there is something else in existence of an Objective kind. And with that goes your mind as it is functioning now in all the different thought processes that take place unconsciously. All of that will be buried. And what will be left is that what is now potential, and which should now become actual, and our Work consists in the making of the actuality for survival so that there the spiritual existence can defy the Laws of the structure which belong to this Earth. You must see these things much more in perspective when you enter this Barn and you come and sit down for Lunch

You're still a human being, and you have with you, of course, all the different ingredients of your unconscious existence in your physical behavior, in your ordinary little feelings, and the little bit of talk/talk that goes on. But try to remember what you are eating for, and why you do come to the Barn, and why you do wish to meet people who can talk to you intelligently about the aims of Work on oneself.

I think last Monday the question came up again, "Where is this life as a circle?" And the comparison was made again with a cambrium ring. Of course, it is a very good comparison: It is like a tree; and this cambrium ring is just a little bit below the surface of the bark. And it functions both ways. It functions to the outside making bark; protection; it functions to the inside making rings, indicating the age of a person, and more and more becoming centralized and forming the kernel of that what is the inside of a tree which ultimately will give it the strength. And so the question of this cambrium ring as life-giving force, dependent many times on that what comes from the roots, and also where the influence from the outside world transferred through the trees, and setting free certain oxygen for the benefit of that tree continuing to live. In the cambrium ring these currents meet, and they have to make up their mind for what purpose they will have to be used. Of course, we talk about an ordinary tree, and the tree itself has no particular desire than only to grow up, and bear fruit through the medium of blossoms. But a Man; has he got a Tree within him, a cambrium ring? That what is his life force: Where does he live most of the time? Just a little bit below the periphery! And that what should go inside for him should become the kernel of his existence: the essential quality of himself and gradually understand (MG) what is Magnetic Centre? And to the outside, the formation of a protective coat, in the form of bark. But you see what we don't do enough is to see that this inside is more than just marking time, and indicating the age of a person, because even when he is living and becomes mature, he of course recieves a little bit of information that becomes gradually more and more essential and that would then be measured by the number of years he has been living on this Earth. But a great deal of that kind of life-energy goes to the bark, and just to use that kind of a pun, he keeps on barking and barking. That's all talk/talk.

That's the way we are usually as unconscious human beings. It's not that I have any objection to it, because you have to live your life on this Earth, and there are requirements for this existence. And of course, it is a Command from Above and from Mother Nature that we take care of this life as we have to live it, because we were not responsible for it, it just happens to be. And now when one comes to a point of an understanding that there is quite definitely something else involved, then we start to consider the usage of such energy. We reduce the talk/talk and we become more and more essential, what do we wish to reach within? That what is Magnetic Centre. Which means within oneself, -- freedom! Because the bondage we know is expressed in forms of behavior. In walking back and forth from one place and another; in the consumption of time which makes us old. And so the freedom is not only the freedom from behavior, it is freedom from that what causes behavior, in many instances, our thoughts and our feelings. And the freedom that we are after is to see if a man on this Earth could become non-dimensional in Space and in Time. Of course, in time it would mean timeless, and that may be at the end of the rainbow. But the question of being free from feeling; that is not to be interfered with, any kind of feeling about oneself, and the wish to be selfish -- that can be overcome in this lifetime. Moreover there is the chance of deepening oneself, which means going towards one's Magnetic Centre, towards the inner qualities of one's life, that we call deepening, that we call emotional involvement. And in an unconscious state the deepness of such emotional conditions will help us to understand the source of energy. Not that we are not identified in ordinary life with all these kind of problems of talking too much, and offeeling too much and even emotionally becoming a little bit too sentimental. We still have to go to that particular place to discover our life; our life the way it is in reality, in the actuality of our existence without bondage, and the constant desire on the part of a man and again like a tree to go within to the centre of all things, the centre of everything the tree is, the centre of a man, of everything he is, because that what he is as appearance is just an expression of his Life Force, and the Life Force originally started with his Magnetic Centre when he became conceived.

So I think it is quite easy to see it that way. To see what one's Aim should be. And that is why we keep on talking and talking about such things and not, as I say, barking too much. Leave that to the animals. Leave it to a tree. But not to a human being. A human being has an entirely different purpose with his life because he has three centres, and the fact of the trifold centre condition means for him the possibility of evolution up to another kind of level. A plant and an animal can only stay on the level of Mother Nature even if they develop and evolve, because they do evolve also. They only go from Level one to Level two and Level three. And only on that Level three will there be that possibility of becoming a One. They are DO-RE-MI in this life on Earth. They want to become when they reach MI, that what could be a SOL-LA-SI for their development. The overbridging of the FA is their death. The death to all things that belong to this Earth and should stay here. And a gradual changeover in be able to live more and more in simplicity. But you see this question of leaving this Earth does not mean that one can just cut it off. In the first place one is not prepared, so what would you live in? Your life would be returned to the totality of all life, as I've said many times, possibly without your name. The question of responsibility means that you would like to attach your name as much as you could because you are Working for it. You're Working for that kind of a living, and therefore when a man considers these possibilities for himself he will have to see that certain things still have to be done while he is on Earth. And it is not a question then to negate the unconscious states. Each unconscious experience, each unconscious existence in the form of a body, or in the form of a feeling, or in the form of a thought process has its place, first to satisfy Mother Nature for whatever she wants, and the second place to form a foundation from which we can go up into a development of a conscious and conscientious existence, and therefore we cannot negate it, but we have to place it in such a way that it becomes related to each other as much as possible in conformity with each other so that that kind of friction can be minimized -- at the same time it cannot be done away with because it has to remain in existence as long as it can furnish us with a foundation on which our spiritual life can be built.

Every once in awhile that question comes up in your groups, as if you want to negate your life on this Earth. You cannot do it, in the first place, but it is absolutely ridiculous ~~in the first place, to~~ even to think about it. We don't deny anything; we only wish to see what is. And we wish to accept it, in whichever way it happens to be. That what is below that horizontal line is happening; that is just accidental. That what is above the line is constructed in accordance with a Law which we have made a Law of Objectivity, allowable to us ~~to us~~ to the extent that our capacity will enable us to develop certain possibilities within ourselves, mostly within one's mind and mostly within one's heart, that then because of the existence of those kind, you might call them refined instruments, which are our real consciousness and a real conscience, that then a man will have a chance to go further and not to be bound by this Earth all the time, and die with this bondage. But you cannot forget that you are bound, and that you have a physical body, and that there was a reason for being born on Earth, and that you have to take the responsibility for that to the best of your ability, not overdoing it and definitely not underdoing it. To give it place: that what is necessary for ~~an~~ the equilibrium ~~in~~ is the division of that what you wish to spend as energy to the possible development of your spiritual life, and at the same time, continuing with your life on Earth. But if you are a good manager, you will not wish to overdo it. You will not wish too eat too much. You don't wish to have too much sleep. You don't want to talk too much. You don't want to use your brain for all kinds of nonsensical thoughts and ideas which don't get you anywhere. You don't want to, if you can regulate that, have experience which end in a dead wall. (?) You would like to become as efficient as you can be, and you will also wish to become as simple as Mother Nature will allow (FOR) your body to continue to exist. What is really a requirement? Bread and water? A little bit of cake once in awhile? A little indulgence to take care of a few desires on the part of your body? Or the satisfaction, every once in awhile, to shoot your mind off, as it were, ~~in~~ at all kinds of directions, and talk a little bit of nonsense, or philosophize about all the things you don't know anything about!

All that I would say is like the super-abundance of Mother Nature herself, because there is a tremendous production of life force, particularly ~~when~~ of course when a person is young and he wants to live, and he has a

right to live; and he doesn't know because he has to learn, and therefore he will make mistakes without any doubt, but he can learn by experience, and that therefore when ~~he~~ one wants to continue to live, you have to find out first how much living will you allow yourself to be consumed by your personality. That has to be quite clear, that the laws of your personality still remain in existence as long as you are on Earth, and that Mother Nature will continue to ~~extract~~ exact that from you because she is very happy that you're here exist, and exist in the form of a body, and that this body, by means of eating and drinking and sleeping can become a transformer for food which can be used for the maintenance of the Earth itself, and all its particular Moons, wherever they happen to be. But there is an end to that. Mother Nature is greedy. She keeps you asleep because she doesn't want you to know really all the secrets of the Universe, and she thinks she can prevent that by keeping you asleep. And if you don't want to sleep, if you have a little nightmare, or if it is uneasy and you have to get out of bed, because it is too difficult to continue to sleep, you have too many thoughts, or you have certain things you want to do, and maybe you want to do it in the quiet of the night. Maybe you want to get out of bed a little earlier, because you know sometimes instinctively that it is not quite right to spend too much time lying down and just gratifying your body in sleeping. But you see one has to find exactly for oneself, how much for one thing, how much for another, how much gasoline goes in the carburetor, and how much air to make a good homogenous mixture which will have power to drive your engine. We are that kind of mechanical, I would almost say, toys in the hands of Mother Nature. And she does play with us: And as long as we don't know, we are the subject of her joy. At the same time again there is an end: Like a child grows up and he becomes a little bit more full-grown, and particularly when he doesn't want to grow up anymore as far as his body ~~is~~ are concerned. Then there is more chance that he starts to think, and to feel, and to consider, and to see what is in store for him on this Earth. And he wants to develop whatever he can. He is, as it were, starting to pay back for the reasons not his own, but some reason or other that he happened to be born on this Earth and the fulfillment of that what becomes a repayment is first from the standpoint of Mother Nature that one becomes a Man on Earth, as much as

possible in equilibrium, and setting for himself a certain aim of accomplishment. All right!

Side Two

MR. NYLAND: And this being the second side of the cassette we now have questions and answers. We leave the philosophy ~~to~~ on Side Number One. Now we talk real business! What have you done? What attempts have you made for the development of your inner life, and at what cost, and what have you gained? Let's talk about it!

Mark Horstmann: ~~Mark~~: Mr. Nyland?

MR. NYLAND: Yah! Louder.

Mark: It's Mark.

MR. NYLAND: Yah Mark.

Mark: Over the last week, I've been working, almost Working without a Wish. Working, something tells me to Work. And I, two days ago, ~~M~~aybe it was even yesterday ...

MR. NYLAND: Mark, what tells you to Work?

Mark: I don't know. ~~When~~ ...

MR. NYLAND: Hmm, Hmm! Could be interesting. When, when all of a sudden you have a thought about Work and you say, "Yeah! Let me Work." What is then really the motivation? Not that it is necessary to answer it. It think it's interesting if you could answer it. So go ahead, but try to think about it. Why do you want to Work? All right, now you tell.

Mark: I was ~~talking~~ speaking to a person about Work, and in the course of the conversation a lot of things that came up I found well within my experience within the last couple of days. Even though I had felt the last couple of days had been dry of results for me. I found that in speaking to you of (?) that there was a lot of things came up that were applicable, and I remember having this is a long conversation, and I felt afterwards that I had formulated what it is that I want, and what it is that I do very well, and after that it was like the dryest time of the week for me. It's like, even though I could express (WHAT) it is I want, even though I could look back on what it is that in memory I had accomplished, it's like, at that point Work was like, totally, totally past me. And I said, "Well, I had to reach out ..."

MR. NYLAND: Excuse me

Mark: Even further ---

MR. NYLAND: Mark, it is a two way Street. We talk about getting things in the brain, and then putting them to Work, applying them, and then having experience. But there is also a road that goes the other way: From an experience back to the brain. So if there is an experience which has given me a great deal of wish to Work, it's not that the wish is exhausted but I use now the experience which I have to formulate and it gets to my brain. And then there is no Wish. Hmm! It will adjust itself. It is only a temporary affair. But it is quite possible that because of much too much talking about it, which can in itself be quite useful, and also sometimes is useful for oneself, not only for someone else, but for oneself to arrive at ~~(an)~~ ability to formulate. It might leave you empty within yourself. So all you have to do is to turn around again, and say O.K., I know there is a great deal in my brain, I can talk about it, I haven't lost all of it because it's an interesting thing that you can keep on talking without diminishing the quantity of knowledge. And so you take that knowledge, and say, now I have to make-up, for perhaps even my enjoyment ~~it~~ of being able to explain something to a friend. So immediately, I would say, you start filling yourself again, and make experiences out of the knowledge. All right? Yeh, it is a very simple thing. One overtalks! -- You have to make-up for it.

Mark: All right.

Mark: I definitly had that feeling.

MR. NYLAND: Yeh, that's right. At the same time, there is also a possibility that when one talks, and talks you might say, with measure, and talks only as if that comes, I compared that once, or a few times maybe, with a battery, which is using up electricity, while the generator is still charging it. And during a process of talking about Work, one can remain Aware of oneself, but that only can be when this Awareness really answers to the original purpose of Awareness: That is freedom from any kind of wish to see oneself; that is, seeing with, a kind of, admiration, maybe. Because sometimes when one starts to formulate, one is very happy when the thoughts happen to come in very great clarity. And when one enjoys the logic -logicality- of the functioning of the brain,

there is a certain enjoyment of seeing that that starts to function, and the happiness makes you empty.

Mark: That was there.

MR. NYLAND: All right?

Elaine Knight: Mr. Nyland?

MR. NYLAND: Yeah, Elaine.

Elaine: Yes! Mr. Nyland. I find that I need to have a new way to approach Work for myself.

MR. NYLAND: A new approach?

Elaine: A new approach of -- something took place for me recently -- Where all the time I had been in Work the basis for my Work had always been a certain type of an emotional happening for me, and out of that grew my wish to Work. And also as a part of it the way I Worked, my -- my actual attempt, --And I think this has been coming about for a long time but it was -- sort of became final when I was on my trip. There was something about that trip, that was -- I had to deal on a certain level of reality all the time on this trip. I had a car, and I was by myself, and the strange roads, and at one point I remembered seeing that I was driving, and that my mind was drifting, and it was like I made a bargain with myself: 100% alertness while driving, and then you can just go into oblivion when you can. And it shook something inside of me so that I feel like I want to know how to function more. I don't know how to put it, not from an emotional place; but like to approach Work now with from this place of alertness that I got for myself on my trip, but then to move it over into something more closer to myself.

MR. NYLAND: But why, why so difficult. If you now have an alertness, and have energy, and actually joie de vivre that you want to express it in some way or other, why is it so difficult that you cannot use it for Work itself? Why do you need a new approach? There is enough of a wish, and certainly there is enough energy, so why not just put that energy to Work. The fact that you are alive can give you already enough impetus to want to see that that aliveness is used in the right way when it is energy of your life. All it requires is a little bit more insight to see that alertness on a trip is not really functioning in the direction you really want to go, which is to grow up, and I think that concept of the wish to grow up is quite sufficient for anyone who wants to Work. The motivations don't have to be to heavy.

Elaine: It's as if in the approach, I want to use, somehow, some section of my mind, more of my mind...

MR. NYLAND: No, I don't think it's your mind. I think you can find it in the activity of your body. But since there is a possibility of a great variation, as the different kind of forms of behavior, you do everything you can with your body; twist it around to make it all look screwy, if you want to, but do something unusual with your body. That will remind you that you do it for the reason that you want to Wake-Up. That will give you an entirely different approach for yourself. In the second place, you can go and meet your enemies and kiss them on the cheek. Do something unusual! Or start activities of yourself like chopping a tree down, which you may never have done, or perhaps you have, I don't know. Or simply intensify that what you are doing in ordinary life. Like cleaning! Or, perhaps, using the certain formulae, like repeating twice twice what you have been saying for a whole day. All kind of different forms of behavior which you are more or less familiar with but you have never use for the purpose of Work on yourself. There are lots and lot of opportunities like that. And it is not that one has to be so clever to find them. I think that alertness will help you. A little adventure, it's not so difficult.

ELAINE: I understand what you're saying Mr. Nyland in that, but maybe I don't explain myself well. It's like there is a certain -- It's like I want to know myself and to work with myself in other ways besides this emotional thing that I feel ---

MR. NYLAND: (Laughter)

ELAINE: It's like ... I can't - I don't know - maybe I'm not..."

MR NYLAND: Good! Do you want to Work intellectually?

ELAINE: Maybe that's it.

MR NYLAND: Well go ahead. (Laughter)

ELAINE: I don't know how.

MR NYLAND: Oh, yes you do. All kinds of concepts that were used in "All and Everything," You can look them up in the Dictionary to see what is the real, the real explanation of that. Or make a list of the very strange words that Gurdjieff has used and see if you can disect them: To explain for yourself, or to write them down intellectually what is a description of Work for you -- intellectually. A full description of ABC in all its

ramifications. There are enough ways by which you can develop an intellect if you want to. But you see, I don't think that is really the reason. And I don't think it will help you very much. Because the question of an intellectual approach and an emotional one: They start to differ just a little bit in their beginning stages. Very soon after that they become almost equal. Because if I say the presence of something existing near me, which then I become subject to because that presence of a higher nature is Aware of me, is really exactly the same as saying there is an "I" which Observes me. And if I want to become intellectual I use my emotional terminology, and use then that what I already know of an "I," of impartiality, of that what is perhaps simultaneity for me, and I try to apply it in my emotional life. What would then be simultaneity in your emotional approach? Instantaneously knowledge, by intuition, of that what your are or should do. What would be comparable to that form of impartiality? The elimination of a part of myself, not ~~the~~ to have feelings, which are quite useless; but only to have emotions which lead to a common Aim, of all emotions. I can start to intellectualize about my emotional approach, and in that way I can develop my intellect. But, as I say, it is not so serious, because all roads lead to Rome. But maybe I have to get to Rome to understand that all roads are the same. Because one road comes from Florence, and another road comes from Naples, and another road comes from (Brussels?), and another road comes from Versailles. They all meet in Rome. But when you are in Rome you know that the road ~~doesn't~~ don't matter, because the purpose was Rome. The purpose for us is the understanding of one's own life. And it doesn't matter how you reach it, and what is used in for the purposes of staying on such a road. The ultimate Aim is a Conscious Conscience, - a Conscious Conscience,- or a conscientous Consciousness, whichever way you like to call it. Don't think too much about it Elaine, you just keep on Working? All right?

Elaine: Thank you.

MR. NYLAND: Come now scholars! Where are you?

Donna steiger:

~~Donna~~: Mr. Nyland?

MR. NYLAND: Yah?

Donna: It's Donna.

MR NYLAND: Donna?

Yeah!

MR NYLAND: Scholar number three. All right.

You told me awhile ago that I must fight the tendencies in myself ~~that~~ which I see as unbecoming. And I wonder if you meant by that, that by not allowing these tendencies at times when I actually have that choice, I will be more in contact with my wish to Work?

MR NYLAND: Well, I think if you ~~can~~ connect Ted ~~it~~ with the wish to Work it can be useful. One can associate any kind of experience with the wish to Work. So even if I change my particular habits, or tendency into another one, I can always remember that I ought to Work. While I do it, or ~~even~~ when I finish doing it, or before I start. So you see it can be used as an impetus, or, as a reminder. But that is not the problem. The problem was to get knowledge of yourself in all departments of yourself: Day and Night. I mean by that, in a light condition, and in a darkness condition so that you ~~I~~ won't overlook the totality of all the characteristics which make up your character. Because many times in ordinary life we don't see, we almost, I would say, don't want to see half of it. We eliminate, we don't want to speak about it. We just negate them, as it were, they still remain in existence, but, as it were, they don't come out. At the same time, they belong to me and I have to learn, learn the meaning of acceptance. And that what I am, I am. Totally. It is not that I can even be selective about it. So the whole problem was: See everything. Become acquainted. Investigate all things and then keep that what is good.

Donna: All right.

MR. NYLAND: But in order to find out what is good for the purpose of growth you have to find out also what is not good. So that then in time ~~(it)~~ can be eliminated. The process of critical analysis begins with an Impartiality which means that I have to accept everything without questioning, that pertains to me. Whatever I do, think, feel, in all kinds of directions. Whatever I have become as a personality in all forms of my own behavior. All of that I want to see, as it were, like a parade, passing in front of me.

I see myself marching. I see my different habits behaving in a certain way. I see the different thoughts that come up in my mind. And I say, "Oh, Yes," I know them, And ~~many times~~ some I don't even know. I don't even know, how sometimes I feel, until I start to think about it. And then try to analyze even the feeling. I don't want to do too much of it. But I certainly would like to get a taste: To find out what are the enemies of my character. When I once know it, that is when I have become sufficiently impartial to it to accept the fact: This is me. And time and time again, when I see expressions in any kind of a form of behavior; behavior physically; behavior emotionally; behavior intellectually; that make up the totality of my behavior forms. When I ~~have~~ finally come to the conclusion that I have investigated all the different ways by which I express myself, then I can take a good look at that what I really am. Because there is no further question later on in thinking or feeling about it that I'm going to change my mind, because this time as a result of Work I have, I call it, Absolute Knowledge of myself. I have a truthful knowledge ~~that~~ which is further not to be questioned anymore, and which cannot be interfered with. The reason for Awareness means it is not a thought process where my feeling can interfere. An Awareness Process is by itself. It cannot even be touched. Nothing can be allowed in it. And it cannot be dirtied. But when I get through with ~~this~~ it, and I have really a good idea of what I am in that kind of reality, call it that reality of oneself, then I have a chance to make selections. And then I become critical. First impartially, afterwards Critical. I then consider myself with all the tendencies I have. And I compare that with a certain ideal that I believe a conscious and conscientous person should be. That I make up for myself because it probably is different than the concept between different people. But in relation to what I wish and ~~to~~ what I think I ~~should~~ know about, and what I hope to become, I can more or less describe certain properties of that kind of an ideal state. It is not a right description of what is an Individuality, but it is quite different from that what I am as a person. Because I know many times, even in ordinary life, how I feel. And I say these questions of lazyness, the questions of hypocrisy, the questions of vanity, of all the different vices, and Gurdjieff mentions them here and there. They are important for me to see to what extent I fall into the same kind of a trap. And then I begin gradually

with changing them. At the same time I want to continue with remaining Aware so that then when I make a change, that that change becomes permanent. This is the whole problem. If I change in ordinary life, I can perhaps substitute something for one tendency or another, but I will always revert to that what is more natural to me, and even if I say I don't want to do it; you know how difficult it is to break, for instance a habit of ~~smoking~~ ah-ot, or saying certain words in a certain way, or a certain tonality, or the repitition of ~~(an)~~ old jokes. And all the different habitual forms ~~for~~ which you have been brought up, and with which I'm sometimes very happy because they have saved me energy, and enabled me to do certain things in the shortest way possible. Whatever it is that I have as certain habits, it is very difficult to change--ex chan--to change them into something else. And my ordinary life, quite definitely I want to change in such a way that either they don't exist or that they become meaningful in relation to an Aim I have in mind. And so this critical period implies that I remain Awake because only in the Awakened state that what is permissable to stay there in that state of enlightenment will be permanent for me. All other things will disappear. I die many times when I am Awake to that what is my unconsciousness. You understand what I mean?

Donna: ~~Yeh, Mr. Nylan.~~ Yeah, but MR. NYLAND I'm not strong enough to do that and then ...

MR. NYLAND: No! You do it little bit. Little by little. Little by little. You don't build a house and put a roof on it already without having the walls. And the walls are made of little pieces of brick or clay. Start just small things; ABC. Those are the letters. And then the Words. And then the Sentences. And then the Syntax. And then the meaning of a long sentence. And then the meaning of in-between the lines. All of that takes time. And don't be impatient. But the main thing is get started. Don't wait and consider too long. Mullah Nassr Eddin says that, "Don't sit too long at a place you're not supposed to sit." All right?

Donna: Yeah. Thank You.

MR. NYLAND: Yeah, And if you need inspiration read "All and Everything." That book was not written overnight either. And that what we have is the ~~4th~~ fourth Edition. Of all the different changes that Gurdjieff has made, as he went along in writing it, and he ~~doesn't~~ didn't hesitate to throw a great deal out because it was not in conformity to what he felt the book should be.

There 's a very lovely description in the 3rd Series about them. How at a certain time he felt tremendously lonesome, and he did not really know which way to go, and that he had written a great deal, and that it was not satisfactory. Then he finally had to come to the conclusion that he would have to start again, otherwise he would have missed his Aim. Gurdjieff was critical about all the different things that he had done, and looking at them in retrospect he didn't hesitate to say that at certain times they were not right as yet. But perhaps he could do better. The Warning of the Book has been rewritten at least 7 times that I know about. That is almost the fussiness of a man who wants to become Conscious and Conscientous. He cannot take certain things simply because they happen to be. They have to made and created. And even then it is not always true that that what is created will answer the purpose for which originally it was destined. So don't give up. Just keep going. The solution is in Work. And one will find it. The solution starts with the DO-RE-MI. Therefore the solution is within ME. Wishing to understand that what I call the chaos of my feelings, and expressing gradually such feelings in emotional states, and then selecting out of the totality of emotions one fundamental Wish; the Cross for me to solve. That is the meaning of FA. All right, Donna?

Donna: Yes Mr. Nyland.

MR. NYLAND: Come help me.

Richard Mandell: Mr. Nyland?

MR. NYLAND: Yah.

Richard Mandell.

MR. NYLAND: Yes.

I feel like -- very much I'm at the same place you just described. And I honestly don't know what to do.

MR. NYLAND: Well the answer is the same as to Donna. Keep on Working. Because regardless of an experience which is joyful, or full of suffering one keeps on breathing. Work should be like breathing. It should be made as continuous as can be. It also allows for the ups and downs. Inhalation and exhalation. Consciousness is a rate of vibration. It goes up and down, sometimes in a higher form, sometimes in a lower. But it keeps on moving. We don't stand still in this kind of life. We cannot afford it in ordinary life. We can never afford it when one reaches the possibility

of the development of an emotional state, or inner life. Inner life ~~is~~ has to be fed all the time that we know. It is a very demanding baby. After some time it is possible to give it something every once in awhile. But in the beginning it should be made as continuous as you can make it. Then you can let up and let it go a little bit because then it has established its own momentum. ¶ Don't ever worry about a temporary period in which things seem to be difficult. It's in the nature of these attempts that they become after a little while, after the curiosity in the beginning is satisfied, and the newness has worn off, ~~that~~ then it becomes monotony, Repetitious, Always the same thing. Always this observation, God Damn it, of my body as it behaves. But you see, through that one has to go in order to come to ~~the~~ realization this body having a meaning in its behavior. And that we consider then as a form of life being expressed by means of the manifestations of the body. Then from there on, of course, I will see much more ~~detail~~ depth in the reasons why the body is behaving the way it is, and whatever the thoughts and feelings have been, ~~and~~ of whatever may have been the cause of any kind of activity. And then it looks up again as if ~~it~~ there is a new perspective. When Elaine has difficulty in not seeing how to approach new things now, ~~it's~~ this always that she forgets that there are so many things that she has already overlooked, and she should go back again and again to that what has been passed by. ¶ When I need something I look at my life as it has been. I don't always say; Now here I am; what do I do now? I say I want to have extra light on that what has been my experience. I want to try to put together what were the combinations at the time when I was unconscious. Perhaps now, ~~when~~ in thinking about it, I can introduce an element of better insight into conditions of motivations of different people, or those who affected me, or that what caused me to make certain decisions at certain times. And for that, I ~~don't~~ didn't, you might say, as a result ~~(?)~~ I see my life quite different because I have added, I call it sometimes, a 3rd third Dimension. Because the dimension of intensity is not available when I look at a person, sometimes not even when I, I see them, or experience it. You know, when you see a person, you see really the outline only. You remember Plato in describing that, as it is a shadow. It's only your mind that helps you to see the content and perhaps as the 3rd third dimension because you know it is a body and it is 3 three dimensional. ¶ So it is the same with the consideration of oneself as one is

when you experience it in an unconscious state? You're really only two dimensional. Afterwards, when considering it now from the standpoint as much as you have more insight and perspective, perhaps introducing certain elements of objectivity, if you could do that, you introduce a third dimension, you call it that? It is an intensification of that what now with the additional knowledge you have, it gives you insight in relationships which only were from A to B. That is your only (unintelligible) in relationship A and B. But now the third Dimension - excuse me for using that term - will give you an insight in the relationship in that what is taking place between people. What takes place between people is the contents of a book, when you ~~can~~ read between the lines. They are not expressed. The words do not indicate it, but the sense, I say that what is the construction, the choice of words, the way the different things are connected or the logical sequence of the development of thought, all of a sudden gives one a space in which those words take up a certain place only, and then leave room for the totality of a concept that is expressed by the thoughts in the book. Exactly the same with one's life. You don't know your life as yet. You have to look back, and then with that you can use it as a foundation because that foundation will have much more insight, and from that you can profit to project yourself into the future. Don't give up Work when it becomes a little difficult. Exactly because it is difficult, it probably has more meaning. But you have to fight for that, to go through with it. Each person in his life goes through a Valley of Death. I don't know how many valleys there may be, if the country is very mountainous. I'm afraid there are many. But after all, one is interested in reaching Mount Everest, if that is the highest mountain of this Earth. Nothing is given (gained?) until the top has been reached. No man can be satisfied unless he has become fully grown. Each person should continue to Work for the sake of reaching the highest point in his life so that then he can look and see the Holy Land ahead of him. It will depend ~~of~~ whether he can enter it or not. Most likely, those are the problems that will be settled for him. But his task is to climb the mountain and then to have the panorama of all kinds of possibilities, in what he would call his future, All right, Richard?

Richyard: Yes, Mr. Nyland.

MR. NYLAND: Keep on reaching. Sit and think. Let it penetrate. Read "ALL AND EVERYTHING," one page. See what that page is of your life. If your life is written about on that page, whatever it is that you can recognize, that will help you to understand yourself better. More questions. You must be much more alive.

Fred Curchak: Mr. Nyland.

MR. NYLAND: Yah!

Fred: It's Fred.

MR NYLAND: Yah Fred.

Fred: Since I've moved to New York City I think the pace of my subjective experiences has truly accelerated. And it's difficult to Work with the same kind of clarity that I was able to in more conducive conditions here.

MR NYLAND: Are you sorry?

Fred: Pardon me?

MR NYLAND: Are you sorry?

Fred: No Sir, I'm not sorry. It's just a different condition.

MR NYLAND: Yah! You could be sorry about it.

Fred: Well I'm not yet sorry.

MR NYLAND: I hope you will be.

(General Noise)

Fred: experiencing myself in-

MR NYLAND: You will have to make up your mind what weighs the heaviest.

Fred: Pardon me, Sir.

MR NYLAND: You have to make up your mind what actually weighs the heaviest. What heavier, comparing two things, the question of the outside experiences are, of course, very useful up to the certain point where you die. The question of your inner life is also useful and it goes across that point entering into a new phase of, lets call it, Cosmic Existence. I always measure that what I experience with an Aim in mind. And I say that it is very well that I have now all kinds of new impressions and, By God, I need them, because otherwise I die. That may be true. At the same time whenever you become involved in many of such things you may not have enough energy, time, or even wish for wanting to consider spiritual development. And that's why I say be sorry if you don't have enough of that kind of attention that you want to give to yourself. Working in

New York does not exclude it at all. But it is a question. Don't be fooled too much by unconscious existence when you know what it is, or at least you have been told more than enough what it would be to become Conscious and Conscientous.

Fred: Sir, I think my Wish continues with considerable strength and ...

MR. NYLAND: Then I think you should say you're sorry that you're not here. That may be saying too much.

Fred: No Sir! That's, that, ...

MR NYLAND: No, it's all right. What we talk about is - is really 'Don't forget that what is most important' All the rest will be added onto you. You have much more opportunities in New York to really get from New York and the different people there all you need. Your speed of development, Ouspensky would explain it, is the difference between 1 and 30,000. If you live in the Kesdjanian, or a Kesdjanian Level you will be able to do the things of ordinary life relating to your physical existence 30,000 times faster. (Laughter) No, one does not know the differences of the relationship of vibration rates. And it is tremendous how different things which now require time to think about come to you intuitively. That is why I say don't worry too much about what you have to learn in New York, and so forth. It's all good. But if you want to really know it if a little bit of salt expressed by spiritual development does season the food of New York. That will give it taste. But I'm glad you're here because at least, HMM, HMM, you can get away from New York on a Thursday. All right, Fred. You know I mean it well.

Fred: Yes, I know.

(Noise of timing device)

MR NYLAND: You mean that also well. (Laughter) All right, end today. Tomorrow Friday. I always call Friday a free day. It's the end of the week. Hmm, Hmm! Have a good day, tomorrow A day - A day of Love (?) Good Night.

END TAPE

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